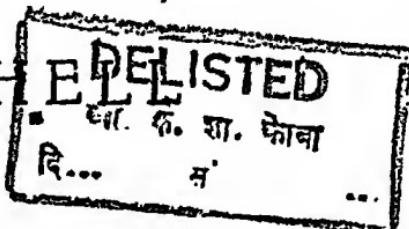


JAINISM

In
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(Original in Gujarati)

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MUNI KIRTI VIJAY

disciple of Jainacharya Shreemad Vijay
Lakshman Sooreeswarjee Maharaj.

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BOMBAY.

Published by :

Babulal Bhagwanji Mehta
 Shree Atma-Kamala-Labdhi Sooreeshwarjee
 Jain Gyana Mandir 6-Ash Lane, Dadar (W. R.)
 Bombay No. 28.

10000 Copies Second Revised Edition 1957

5000 Copies First Edition 1954

6000	Copies	Gujerati
5000	"	Hindi
5000	"	Tamil.
18000	"	Kannad
5000	"	Marathi
1000	"	Telugu

Total 55000

Printed by :

Manilal Chhaganlal Shah,
 at The Navprabhat P. Press,
 Gheekanta Road -Ahmedabad.

आ. श्रीकैलाससागरसूरि ज्ञानगन्धीर
 श्रीमहावीर जैन आराधना केन्द्र
 कोवा (गांधीनगर) पि ३८००९

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PRELUD E

[Shri Rishabhdasjee Jain is a true servant of Jain Hierarchy and his love for literature is highly praiseworthy. He is doing very very useful work for the spread of Jain literature. Besides being a member of the Managing Committee of several local religious and charitable institutions he commands a very great influence amongst Jain and non-Jains. This year he has been elected a general secretary of the Madras Andhra District Congress Committee. He has written this Prelude with great pleasure and has thereby enhanced the utility of this booklet].

Natural it is for any person to be impatient and perturbed whilst in a diseased condition and to strive his best to free himself from such a condition. But he will not be able to realise his aim until he obtains proper means and materials for the remedial measures. In the same way, it is natural for the intelligentia to strive to free themselves in all possible ways from the pains of major diseases (of the soul)

in the form of births, senility and death existing in the stinking body-cell which is full of impurities like flesh, blood and excreta and it becomes inevitable to have various thoughts and musings in this behalf. Such an attitude of virtuous thoughts in respect of humanity is known as Philosophic attitude. Especially on account of powerful culture and instinct of self confidence amongst Indians, there has been considerable reflection, cogitation and initiation in the field of philosophy. Consequently Muktivada (Liberationalism) has become the staple hymn of our country and in all the four corners of Bharat, the celestial slogan "Sa Vidya Ya Vimuktaye" (That is only knowledge which is for liberation) reverberates and resounds. However, pre-emminence can be assigned only to "Arhat Darshana" (Jain Religion) for making the path of liberation, smooth, unobstructed and easily available. The reason for this is that in no other religions as in Jainism is found so exquisite an arrangement and composition of means and materials, so rationalistically and methodically devised, for the realization of the path of salvation.

Even though Ahimsa (Non-violence), satya,

(truth) Asteya (Nonstealing) Brahmacharya (celibacy) and Aparigraha (Non-attachment) the five fundamental principles are accepted by almost all schools of philosophy, still, the smooth and the proved remedy for making them practicable in life, as shown in the Jain Religion, commands the highest praise. In other words, the evolutionary spiritual ladder which is shown in the Jain philosophy as "Gunasthanak" and the diverse states of existence of the soul called Margana Dwar—(classified groups) are highly deliberative and thought provoking subjects and by their study one cannot fail to experience for himself the distinctive character of the Jain philosophy.

It is the doctrine of the Jain philosophy that "the ultimate principle is always logical and there can be no principle devoid of logic." The Jain mode of explaining every thing logically is very charming. One finds deliberative exhortations on any subject in all its facts, may they be constructive or obstructive, enlightening or destructive, consumptive or nutritive. The main reason for this is the exquisitely beautiful system of logic and reasoning known as "Syadvada" which is considered to be the

central doctrine of the Jain philosophy and by means of which one acquires the full and complete knowledge of any state of things from different and diverse points of view. It is because of this that syadvada is also called Anekantavada or Apekshavada. Western scholars have freely showered praises and highly eulogised the doctrine of syadvada. They believe even to this extent that this doctrine is a great unifying force in this world and by its practice all the mutual dissensions and differences of thoughts can be reconciled satisfactorily. It is for this reason that syadvada is called a "compromising system of philosophy." Sapekshavada the theory of relativity of Dr. Einstein, the greatest of the world scientists is in many parts only a reflection or a mere shadow of the doctrine of syadvada. In short, Syadvada is the best means of arriving at the truth or of ascertaining fundamental principles and it is because of this that the Jain philosophy is at the helm of all philosophies. In this philosophy there is not even an iota of space for imaginary conceptions or superstitions. This system of philosophy is full of authentic enunciations at the fundamental principles (or

substances) of "systematised Government" in accordance with immutable ordinance of which this vast universe is governed. The modern scientists call it a rationalistic school of philosophy. Many a wondrous discovery of science, which see the light of the day, are found described long before in the Jain doctrines e.g. the theory of velocity, force and shape of sound; belief in the cooperative principles like ether, heat, light, darkness, shadow etc., inter-penetration of matter; instincts and feelings of vegetable life, elements of hydrogen and oxygen in water, existence of microbes in a drop of water, theory of atoms and molecules, a detailed description of these and many such other subjects is found in the most ancient and age-old Jain scriptures. Till now the latest and the most minute belief has gone to the extent of concept of electrons and protons only, but the Karmic molecules as envisaged in the Jain philosophy which are considered to be beyond perception or knowledge through senses, will have to be called ultramicro molecules and this will not be an exaggeration at all as these are many many times more minute and subtle than electrons and protons and cannot be

glorification of the Jain marga (path), has a keen desire for its propagation and always strives his best for the same. He deserves our felicitations for the tireless energy spent by him in writing this essay. In the end, I hope that the readers may study this essay from the beginning to the end and thereby not only follow the mysteries of the Jain Religion but together with it may also take the full advantage of it in developing their souls.

Read Hills.
Madras.
1-1-1954.

RISHABHAAS
Ex-Secretary, Jaina Mission.



A Great Scholar, writer and orator Jain-Acharya
Shri Vijaya Labdhi Surishwarji Maharaj.



Shri C. Rajagopalachari, (former Governor-General of India) asking for Blessings from Jain Acharya Shri Vijaya Laxman Surishwarji at the occasion of the inauguration of Daya Sadan at Madras.

JAIN DHARMA (Religion)

If any religion is put on the criteria of various attributes like non-violence, self control, austerities etc. one will find that Jainism will be at the top. We shall briefly describe its characteristics here under.

The religion which enjoins adoration and worship of Jina or the religion which is propounded by Jinas, is known as the Jain Religion. Jina means one who has conquered the internal enemies and impurities of soul like Raga (attachment) and dwesha (hatred) etc. i. e. one who has no attachment and hatred is called Jina. He is also known as Paramatma (the great soul) Sarvajna (Omniscient) and Sarvadarshee (all-perceiving). Such Jinas have been in existence from times immemorial of which no beginning can be traced and hence the Jain religion also has no beginning.

According to Jain conception, period of time consists of two cycles (1) Utsarpinee i. e. ascending and (2) Avasarpinee i. e. descending.

In each of these two cycles, twenty four Teerthankaras (Jinas) come into existence. They are known as Teerthankaras because they are to become founders of the sacred order of religion (Dharmateertha). They are also known as Arhats or Arihantas as they are worthy of adoration by Gods. In the past, there have been infinite series of twenty four Teerthankaras and in the future also, similar infinite series of twenty four Teerthankaras will appear. The souls of Teerthankaradevas, from the very moment of their births, are gifted with superb knowledge and are very highly meritorious and fortunate.

These souls of Teerthankaras, renounce their kingly status, cast aside the riches and pleasures of worldly life and adopt asceticism. After renunciation, by the performance of extremely severe penances, they overcome the hundreds of terrific inflictions and calamities that come in their path; destroy all the sins accumulated during numerous births in the past; burn down the dense Karmas to ashes; inculcate a spirit of equanimity towards friends and foes both and thereby attain the status of Veetaraga (i. e. the status where there is no attachment or hatred towards any one in this universe).

and gain omniscient knowledge and all pervading perception. In other words, they acquire such full and complete knowledge whereby they know and see things in their entirety. Thereby like an amalaka (a type of a nut) in one's hand, they have a distinct and clear perception and knowledge of facts such as who came from where, where one will go, under what states of existence one passed through during the infinite past, when will he reach the final beatitude etc., etc.

Those souls (Atmas) who have realised their supermost development are known as Parmatmas. Such Parmatmas are of two kinds (i) Jeevahmukta and (ii) Videhamukta. Those who have uprooted and destroyed four Ghatikarmas viz. (i) Jnanavaraneeya (ii) Darshana-varaneeya. (iii) Mohaneeya and (iv) Antaraya which obstruct development of the inherent attributes of a soul, are called Jeevanmukta. Those who have also uprooted and destroyed further four Karmas known as aghati viz. (i) Nama (ii) Gotra, (iii) Ayushya and (iv) Vedaneeya, are called Videhamukta or Siddha. Jeevanmukta Paramatmas by their speech, sweet as nectar, impart their rare and unprecedented teachings to all souls of this universe, souls

which are scorched by the threefold heat of miseries in the form of anxiety, disease and trouble, they give true message of universal peace to the entire world; they make us realize the true happiness; they dispel ignorance and through them ultimately others attain the eternal bliss of the final beatitude (moksha).

Principles of the Jain Religion having been propounded by Veetaraga (souls with no attachment) and Sarvajna (Omniscient) are universally wide and based on truth and for that very reason their universal beneficence can be said to be established and proved.

The Jain Religion preaches that even the smallest of the small living beings (Jeevas) should be given protection and should not be hurt. It is the teaching of Jainism that all living beings in the world desire to live. Death is not desired by anyone. All desire happiness and dislike misery. Just as Indra (Lord of Gods), who rolls in unparalleled richness and is equipped with rare supernatural powers, desires to live on, so also a worm existing in excreta desires to continue its living though in excreta. Both of them are equally afraid of death. Therefore, every living being should protect every other

living being whether it is endowed with one sense or five senses, whether it is an animal or a man. There is life (jiva) even in earth, water, fire, air and vegetables. The soul in all living beings is like the soul in us. There is absolutely no difference between the soul of an ant and the soul of an elephant though the very same soul (Atma) takes the form of an ant as well as that of an elephant. Contraction and expansion are the characteristic attributes of every living being and due to the bondage of Karmas, a soul finds itself born in any one of the eighty four lacs of forms of existence.

"That there is no sin in killing those who are detrimental to us" is a voice of violence. This world really is under the commandment of the Omniscient Lord (Sarvajna Paramatma). His all embracing and comprehensive teaching is that if any living being is illdisposed towards us and thus may annoy us, even so we must Love and give protection to it, whether it is an animal or a man, belonging to any country or residing anywhere. This is the magnanimity of the Jain Religion ! What a height of eminence ! And what a noble sentiment for universal welfare found in the Jineshwara Devas ! In this sentiment one finds a benedictory

sermon of universal love and friendship towards minutest of the minute Jeevas (living beings) and protection to even those who do evil or even think evil, in short one finds in it the sole desire to wish good even to such persons.

If a thorn pricks us we at once begin to whine and shout and cry for help. When this is the case, how can we inflict any injury on any other beings ? Would they not feel pain ? All experience pain as we do; life is the most precious of all things. Even by spending countless wealth, life that once departs cannot be regained.

Compared to other living beings man has a better sense of understanding and he is also more able. Therefore, it becomes his first duty to protect the weak. To deprive others of their happiness, merely for one's own sensual pleasure or enjoyment is a sheer brute sentiment and absurd conduct.

To kill helpless dumb creatures who are unable to give expression to their sentiment and who are weak, out of selfish motives, is injustice, diabolic and infernal. It is devoid of all humanity and is an act of monstrous cruelty.

Jineshweradevas say "Give up falsehood, falsehood also is a great sin. By uttering false-

hood, mouth becomes impure and one ceases to command confidence. Therefore, speak only that which is sweet, wholesome and factual—that is exactly as it is.” This is the doctrine of “truthfulness” (Satya).

“Give up stealing, do not cheat any one. Pick pocketting, housebreaking and misappropriating the goods of others are highly sinful acts. To utter or forge false documents or to give false evidence also is highly sinful. Give up all such immoral acts.”

“Practise Brahmacharya (Chastity). Brahmacharya is an unfailing instrument for gaining the knowledge of the self. Even Devas (Gods) and Asuras (Devils) become slave of a pure Brahmachari. His utterances never go in vain and he is considered the great, the holy and the best in this world”

“Do not be a hoarder beyond reasonable limits. Limit your wants and reduce even the necessities. Do not entertain an attitude of attachment or ownership for anything “A contented man is ever happy.” Therefore, to the extent of one’s reduction of necessities and limitations of possessions there will exist happiness and peace. To what extent the immense wealth in the present times perpetrates wicked

deeds is not beyond our ken. For this very reason, the Jain vow of non-attachment or of limitation of possessions is of universal benevolence."

"Avoid nocturnal meals. By taking food at night injury is done to many jivas (living beings), intellect becomes corrupted and in the next birth one suffers a bad existence."

If you walk, look the ground you tread upon. First filter water and other liquids and then use them.

Anger, pride, deceit, greed, attachment, aversion all these are terrible foes. Be away from them.

Do not speak ill of anybody, nor feel jealous. Know thyself. Do not involve yourselves in strifes and quarrels. Maintain mutual goodwill and do not do evil to anybody.

Be friendly towards all living beings. All the living beings in this world are like our friends, therefore, do not kill any one even do no harm; do not give pain to any one, do not tease or trouble anyone.

By giving pain to others we will have to taste its bitter fruits in the coming births and die many times. Therefore those who desire happiness should make others happy. By happiness

of everyone, our atma (soul) can become completely happy too.

Be delighted at the sight of the virtuous.

Be desirous of allaying the suffering of the unhappy.

Inculcate the spirit of equanimity towards the low, the unrighteous or the sinful. Do not hate them. Persuade them if they are amenable otherwise be indifferent.

Learn to be charitable by giving even a little from whatever little you have. Do not forget the duty of charity (dana dharma). Try to uplift the poor and the afflicted. Observe the best moral standards in your conduct, in other words make your character an ideal one. Practise austerities to the best of your abilities and lead a life of the pure and noble thinking. This is the principal message of the Jain Religion. If this is imbibed and practised in life, then only, can it be said that this rare human existence was justified. It is extremely difficult to get this human existence again and again. Therefore shake off idleness and indolence, instil and practise religion in your life and thereby enjoy the endless and unobstructed happiness of the final beatitude.

II

JAIN MONKS

Persons, who become Jain Sadhus (Ascetics) have not only to renounce all their riches and properties which at times may amount even to hundreds of thousands of rupees, but have also to dissociate themselves from many other things. They have to forsake company of their parents, brothers, sisters, children, relations and other near and dear ones. They have to give up attachment to everything and to cease wasting their time in the enjoyment of transient and detestable pleasures and pursuits of life. They have to be ready to tread alone along other sacred path of restraint ordained by Jineshwар-devas for the attainment of the final absolution (Moksha). They receive initiation into the sacred order (Diksha) at the hands of Gurudevas (masters) who themselves are ascetics and take five great vows (Mahavratas).

These vows are as follows :

- (i) The first vow is the *vow of non-violence (Ahimsa)* : by this Jain Sadhus are enjoined

not to harm or hurt any living beings by words, deeds or feeling big or small, during their whole of life. They do not afflict even earthlives; do not use unboiled water, do not take the aid of fire even in the coldest of weather, do not make use of fan-for breeze and do not touch even green-vegetables. His non-violence or Ahimsa is baffling to many a inquisitive mind but it is being practised day and night.

- (ii) The second vow is the *vow of truth (Satya)*. By this vow they are ordained to abandon falsehood in any form and for all times. They have to observe this vow in mind, words and deeds and they are enjoined to speak not only what is true but also that which is sweet and wholesome.
- (iii) The third vow (*Asteya*) is the *vow of non-stealing* in entirety for ever. This also they have to observe in feeling, words and deeds. By this they are enjoined not to take even a very small thing without previously obtaining the permission of its owner.
- (iv) The fourth vow is the *vow of celibacy (Brahmacharya)*. This vow consists in the abandonment of sexual relations in every

way. This should be observed mentally, physically and in utterances. Under no event they would ever touch a person of the other sex. Even by accident, mistake or inadvertance if they happen to touch the garment of any female they have to undergo expiation (Prayashchitta). They do not reside in any house in which any females reside. During night time females are not even permitted to come or go to the place where they stay. Throughout their life they observe celibacy (Brahmacharya) in its entirety.

- (v) The fifth vow is *the vow of non attachment and abandonment* of boarding and instinct of ownership throughout their life. This vow also they have to observe in mind, words and action. Jain Sadhus do not keep with them any gold, silver, rupees, currency notes, nay, not even a piece of copper. They abandon all possessions and lead a very simple life. Their clothes are few and even these consist of unsewn pieces of cloth only. There is not a temple or a monastery or even a building of their ownership.

Jaina Sadhus do not use any carriage, horse, cycle, motor car, plane or any other vehicle.

From place to place they go on foot only. Undergoing all difficulties, they go from village to village and from city to city and preach the gospel of dharma (religion) for the spiritual welfare of the people. Without an iota of selfish motive, they show the true path of welfare to the people.

They do not use an umbrella, footwear, headdress etc. nor do they allow themselves to be subject to any vices or addictions.

They always spend their time for acquiring knowledge, in meditation (Dhyana) or in studying and teachings of the religious tenets (Shastras).

They do not prepare their food even by their hands but eat only to live by going for "begging" from house to house. (Jain Sadhus go to the house of Shravaks-laymen and these laymen offer them things of eating and these sadhus take only a part of it which should be strictly in conformity with the rules of begging. These rules are so strict that the Jain Sadhu cannot take a thing which he would not eat only that day. So he takes least minimum.

Even the hair on their heads are pulled out by them, by their own hands. This causes-

severe pains but they undergo in order to practise minimising their attachment to their bodies.

If they desire to take food, they can only do so two ghadies (48 minutes) after sunrise, and after sunset they cannot even take any food or water. Jain Sadhus observe these vows with pleasure and entire submission.

The whole life of the Jain Sadhus is spent for the ennoblement of soul and for the welfare of the universe. We cannot dwell upon this in details out of fear of prolixity.

Even today such great souls and selfless saints (Sadhус) exist in hundreds and go from place to place on this earth on foot. Happiness, peace and prosperity found extant at present in this world are due to the influence of such Tyagies, Sadhus, Tapasvies and such other righteous souls.

III

ATMA (Soul)

In this modern world, many have lost faith in religion and consequently they have become lethargic in their devotion, service and worship of the "Paramatma." The chief reason for this is that they do not believe in 'Atma' (soul). They have doubts regarding the existence of soul and once they begin to doubt the very existence of soul how could they believe in such things like Punya (good acts), Papa (bad acts) next world etc ?

This class of persons who do not believe in soul argues as follows: Just as other things are perceived by the eyes soul is not. Then how can one believe in a thing which is not perceptible by eyes ?

In reply to this, the wise and the enlightened say that soul is a self existing entity and its existence is well proved. But since it is formless, it is not perceptible to our eyes.

Where do we see wind ? Even so, if any body asks "Is there wind or not ?" We have

to say that there is wind, because by the rustling of the leaves of the trees etc, the existence of wind is perceptible to us. In the same manner, if anybody asks us whether our forefathers and thousands and lacs of our ancestors existed or not, we have certainly to reply "Yes, they existed" because from our existence, we have to believe that our ancestors also existed.

Where do we see the root (moola) of the tree ? Even so, when the question is asked, whether there is root or not, we have to reply that there is root. Without root, how is it possible for the tree, its leaves, flowers and fruits to exist ? Therefore, we hold the view that root is the necessary cause. In other words it establishes that because of the effect the cause exists.

The effect (actions) of Atma is perceptible in a living man because a living man moves, walks, plays and does work in various ways. He even thinks, all this is not possible in a dead man. A moment before death movements etc. are perceptible in a living being but the moment after death nothing is perceived in the dead body. From this it is evident that there is soul in the living man, that the soul goes away when

he dies and that there is no soul in the dead. In this way the effect of the existence of soul is obviously perceptible to us and therefore we can easily comprehend the existence of atma or soul.

Body is the abode of soul. He who dwells in a house is distinct and separate from the house. If the house or the place falls down or the period of tenancy comes to an end the dweller of the house leaves the house and goes to another house to dwell. In the same way, when the duration of time of the existence of soul in the body comes to an end, that soul according to the Ayushya Karma (its deeds in this birth by which he earns the life-span of the next birth) goes away to another place, takes a new birth and there lives in a new body; when the duration in that birth comes to an end, it goes away to a third birth. There he puts on a third body. In this way from the eternal past, the line of births and deaths continues according to Karma (deeds of each soul).

As a sword is an independent entity from its scabbard, this soul also has an independent existence from its body. Though ghee (butter) exists in milk it is not perceptible. By some process, when

ghee is separated from milk, it becomes visible. In the same way Atma can be known and seen only through Kevala Darshan (Full perception) and Kevala Jnana (full knowledge) alone. It cannot be attributed to inanimate matter. In matter there is not even an iota of knowledge. Body is the object of enjoyment. There must be some subject to enjoy it. That is Atma. The enjoyer is separate from the object of enjoyment.

Who am I? This obvious question establishes the existence of atma. A material thing such as pillar, cloth, vessel etc. never has any perception that it exists. Only when there is soul in the body it speaks such words as ' I am ' or ' I am happy ' or ' I am miserable ' because knowledge is an attribute of atma only and not of matter.

When soul departs from the body, there is no consciousness like ' I am ' in the dead body. Therefore, body is a separate entity and Atma is an entity separate from the body.

A person standing in the balcony is separate from the balcony. In the same way the body and the dweller in the body who perceives all things are mutually separate. The eye does not see but it is the atma that sees. In the dead

body also there are big eyes similar to those of a living man. Even so, why does not the dead man see ? When we examine this direct evidence again and again we have to admit and say that the eye does not see but the Atma that was pervading therein sees. The eye is only an instrument. Just as people look through windows and doors of a house, the Atma looks through the eyes in the body. From this we perceive that eyes in the body and other sense organs are separate from the 'Atma'.

As fire in fire-wood and ghee in milk are not perceptible to us though latent in them, the soul is also not perceptible though it exists in the body. When soul comes to know of its true nature, it evinces inclination to practise Dharma, it breaks the bondage of Karma and becomes free from birth and death. That immortal soul becomes the enjoyer of permanent, continuous, uninterrupted and infinite happiness in the region of final absolution (Mukti).

In this manner, Atma stands established by many pramanas (Stand points). This also well establishes that it has come from somewhere and it is certain to go elsewhere after leaving this body.

Atma, by its inherent nature, is immortal, indivisible, and imperishable. Even so, on account of Karmas (merit or demerits earned by its deeds) it has to undergo births and deaths, has to wander in the universe and has to suffer pain. By the annihilation of Karmas Atma acquires its own inherent form and becomes perfect. Therefore, the enlightened ones have stated that (Appa so Paramappa) "soul itself is the perfect soul" (When fully developed).

IV °

KARMA

(*Law of causation*)

- With what oddities and eccentricities does this world appear to be filled up? One is a prince, while another is a pauper; one is happy, while another is miserable, one is healthy while another is diseased; one is black, while another is white; one is stout, while another is lean; one is a master while another is a slave; one is an idiot, while another is intelligent; Similarly one finds the high and the low the mutilated and the lame, the blind and the deaf, the handsome and the ugly. Why all these oddities? One will have to admit and say that behind all this, some powerful force is at work whereby this world appears to be full of such oddities. This force is called 'Karma.' We are unable to perceive Karma by our naked eyes. Yet we are able to know it from its actions.

At one time people used to say that Hitler could never be defeated. In all the four directions drums announcing his invincibility were beaten.

Even so, now there is no information of his existence. The thrones of mighty monarchs are gone. The proud and the haughty have been humiliated in a moment and reduced to ashes. What is the principal cause of all this? Karma.

Even amongst the twins born of the same mother we find one a dunce and another intelligent, one rich and another poor, one black and another white. What is the cause of all this? They could not have done any deeds while they were in their mother's womb. Why then should such oddities exist? We must then infer that these strange disparities amongst these twins must be the result of their deeds in their past births though they are born together.

As gold which exists in the mines from times eternal, is mixed up with mud, the soul also is besmeared with Karmas from the infinite past. Just as gold is purified, after its extraction from the mines, by means of acids and other processes, the soul also is purified and freed from the Karmas by the process of penance, self control, mercy, charity etc. and attains salvation.

The numerical strength of Jivatmas (living souls) is infinitely infinite. Each of these has a distinct entity. If these were parts and parcels

of one soul we would have found every one happy or miserable at the happiness or misery of any one of them. But what we see is entirely to the contrary. If a person eats sugar, he alone enjoys the sweetness of it. At the death of one, all do not die. From this we must conclude that though similar in nature (Swarupa), the soul of each individual has a distinct existence.

Each of those souls which get absolved from Karma, becomes a Paramatma. The soul which is thus purified is not affected by Karma again and it does not get into an incarnation or is not born again. Just as a seed which is burnt up there cannot be sprout so also when Karma seed is burnt the sprout in the form of births and rebirths will not exist. Such a soul does not take any births or reincarnation and it becomes imperishable and immortal. The soul which has thus become a Paramatma, after leaving the last body on earth, goes up to a height of seven Rajjus, within a moment. There infinite Siddhatmas reside. There these atmas have neither births nor deaths nor disease nor grief nor associations nor bereavements nor the least trace of trouble or anxiety and they are immersed in the ocean of infinite bliss for ever.

The souls which become pure and spotless

are all called Paramatmas. Therefore, the concept that there is only one paramatma is also erroneous. If our souls were not capable of becoming paramatmas, there would not have been necessary for our saints to renounce the world or practise severe penances. It is with the sole aim of attaining absolution (Mukti) that the Sadhus and Saints practise penances and observe other restrictions.

The soul is immortal, indivisible and imperishable. Just as a man discards his old clothes and dons new ones, this atma also discards one body and takes on another. According to its actions it wanders in various lives and experiences many kinds of sufferings and troubles. Through violence (Himsa) falsehood (Asatya), theft (steya) unchastity-immorality, evil conduct, jealousy, defamation, vicious gossips—through all these and such other misdeeds he accumulates demerit (papa) in the form of (ashubha) bad Karmas with the result that he has to endure intolerable miseries in many births and rebirths.

Men think of the present only but do not care to think of the future and keep a narrow vision. For the sake of present life of short duration of five or fifty years, for the sake of

pride and honour and for the sake of being recognised and called big, they forget all about Dharma, Karma and Atma. In the ultimate, these very souls have to taste bitter fruits of these very Karmas. The future is infinite yet for the sake of detestable pleasures of this momentary existence and short span of life they take upon themselves the burden of undergoing misery for infinite time. Aha ! What a great folly ?

Man entertains vanity for his intellect. Becoming arrogant, he utters incoherently whatever comes to his mind. He thinks of every minute of this life but when this life becomes extinct what will happen? What will be the condition after the soul has left the body? Where will it go? He does not even think of this for a moment. Palaces, wealth and power all these are meant only for this life. Taking uneatable things like meat, fish etc., he fattens the body but he does not remember that at the end it will be turned into ashes in a minute. He forgets this fact entirely.

- Ha ! Ha ! An ignorant soul spending his time in the enjoyment of sensual pleasures wastes his life like an animal and loses the advantage

of this invaluable human form. Where he ought to gather precious gems he only collects pebbles. What a strange irony !

Man does not like his clothes when they are dirty and stinking. So also he does not appreciate a house full of dirt and dust. Even so why does he like or appreciate the dirt and stains on the soul ?

Man often sweeps his house and keeps its clean. In order to remove the dirt from his body, he bathes in hot water and profusely rubs his body with soap. He also daily keeps his clothes clean. But even though his atma which is the nearest to him, is full of dirt still he does not exert in the least to purify it. This is the greatest ignorance of the soul. Body, wealth, goods, possessions and relations—all these are transient and perishable. In their infatuation man forgets the immortal soul. How lamentable it is ! Although liquor is a material substance it makes one insane. In the same way, Karma though it is material, exerts its influence on the atma and gives its fruits. Those, who want to get rid of these Karmas, those who desire to achieve eternal bliss those who aim at perfect happiness or those who aspire to bask in the

sunshine of perennial joy they should go along the path shown by the enlightened. They should have the right knowledge, right belief and right conduct. They should inculcate a friendly feeling towards all living beings. They should keep a non-violent attitude, should always have a good behaviour, should do justice and should observe morality and truth. They should undergo penances and austerities. Without becoming slaves of the senses they should keep them under restraint. They should try to know the atma and knowing it must always endeavour for its development, whereby the atma may, by and by, become lighter and lighter from the burden of Karmas and eventually getting rid of the Karmas may be able to enjoy the perennial joy in the final beatitude (Moksha).

How many types of Karmas exist? In what manner do they bind the soul? How is their fruit realised and how do they wear away or get destroyed? This is shown in details in the Jain Shastras. For better and clearer knowledge students should refer to various books* which

* Amongst others, book like Karma Prakriti, Pancha Sangraha, Six Karma Granthas (old and new), Shardha Sharthaka, Manasthirikarana Prakarana, four Karma Granthas in sanskrit etc. may be resorted to.

exist on this subject. Besides, thousands of life sketches and other episodes in the Jain literature give a very vivid idea of the power of Karmas. Let those desirous of knowing this read them, think over and gird up their loins to destroy the Karmas. This is our only hope.

Eight Karmas

Karmas can be divided into eight fundamental divisions, 158 subsidiary divisions and thus even into innumerable sub-divisions by and by.

- (1) Jnanavaraneeya Karma : Overshadows the soul's attribute of knowledge.
- (2) Darshanavaraneeya Karma : restrains the soul's faculty of perception.
- (3) Vedaneeya Karma: Imparts unhappiness or misery.
- (4) Mohaneeya Karma ; hinders the inherent nature of the soul.
- (5) Ayushya Karma: Keeps one in bondage of four forms of existence.
- (6) Nama Karma: gives the soul a distinguishing form of existence, determines its classes.
- (7) Gotra Karma: imparts a high or low status in life.
- (8) Antaraya Karma: Creates hindrances in the ways of Atma's giving of gifts or achieving of things, in its abilities and in its faculties of use and enjoyment.

WORSHIP OF GOD

Jain system of philosophy is a theistic one and Jain religion a theistic religion. It particularly enjoins its followers to adore and worship God and it is because of this that the Jains dedicate their body and mind to the worship of God. This would be more evident and clear if one sees the Jain temples. Just as by the meditation of a bee a worm is transformed into a bee, so also an atma by the meditation of Paramatma becomes a Paramatma. Atma is as spotless as cyrstal. As in a crystal piece, we find the reflection of the same colour as that of the object held before it, so also Atma even becomes like those it comes in association with. On getting the casual circumstances relating to attachment, aversion or delusion Atma also becomes attached full of aversion and deluded. Therefore, for the wordly souls it is very necessary that they should have as early as possible good causes and good reliable ideals. For this the best and the most charming cause is an image

of Paramatma from which exudes the juice of extreme calmness, which has got a peaceful facial expression, which reminds one of unattachment, which is attractive of one's mind and which is highly alluring. By its very sight, adoration and serviceful devotion Atma gradually attains the state of Veetarag (Unattached).

Paramatma has no desires: But the devotees, to get absolved from the delusive illusions of the world dedicate their body, mind and money at the feet of their Lord, and prey " O Lord ! By attachment to these things, my soul has become blind to realities and suffered in the past births. Inspite of all this attachment there was no satiation in any birth. Now when shall I able to give up desire, illusions, and delusions, for these trivial material things and become a veetarag (unattached) like thee i. e. free soul."

By meditation of Veetaraga, the soul also becomes a veetaraga himself. This attribute of non-attachment is an inherent quality of a soul but it is suppressed (and therefore dormant) due to Karinas. Atma in reality has the inherent nature of Paramatma and therefore, it is that we do the Japa of ('Soham,' 'Soham') ' It is I.' 'It is I.' "O Lord ! There is not an iota

of difference between thy inherent nature and mine. But thou hast attained the status of Paramatma on becoming void of Karmas while I, being overpowered by Karmas, am still wandering in the universe."

By resorting to such Bhakti (worship) of the Paramatma with full devotion, Atma can easily succeed in realizing its beatitude Just as the image of Jinendradeva is the best means for the upliftment of the soul, in the same way, religious scriptures and tyagi Gurudevas (those teachers who have renounced the world) also are the best and the most praiseworthy means. By coming in contact with them, Atma undergoes a change, gets associated with the righteous path and develops and becomes powerful enough to destroy the Karmas.

VI

Is God a Creator of the Universe ?

Many believe that this world is created by God, because it is not possible for an ordinary man to create such a wonderful world. But this belief is erroneous. There are many fallacies in believing that God created this world.

The first querry which arises in ' Why did God create this universe ? Where was he staying when the universe was not in existence ? Is it that God did not like to remain alone and therefore, he created this world;for play (leela) ? By propounding this view, God will have to be likened to a child.

If you still state that God created the world, the next question will arise who created God ? and again one will ask who created the creator of God ? and in this way where will this series of questions end ? Again follow. If we believe that God created the world, the next question which arises is why did God create such a strange world in which we find the happy and the miserable, a prince and a

pauper, the maimed and the lame, the blind and the deaf, the well fed and the famished. All are equal in the eyes of God. Why then this partiality in making one happy and the other miserable? Why one is made to live and the other is ordained to die? What was the purpose of God in doing this? If you say that these oddities are the effect of Karma, one will ask "Where did Karma come from in case of a newly created being?" Therefore, one must believe that this world has been in existence from the times eternal, that souls have also existed from times eternal and Karmas also, from the point of view of flow, are without any beginning and have been existing all along during the past eternity. Souls bind themselves by fresh Karmas while the old ones get exhausted by enjoyment. In this way according to Karmas the soul's condition keeps on changing. Therefore, it would be erroneous to believe that God is the creator of this world.

Imagine what trouble and anxiety the head of a family of ten members has to undergo in maintaining the members. It is also said that "uneasy lies the head that wears a crown." Then what will be the extent of anxiety of

God who has to look after the whole universe? Thus God must be deemed to be having greater worries and troubles even than us and how can He with such worry and trouble be called happy and contented? If God was really omnipotent why did he not create every one happy and equal and similar to each other?

Some say that the results depend on Karmas and the strange things we observe in this world are also due to Karmas. Then the question arises "What did God do then? If the soul reaps the fruits of his acts depending on Karmas and according to Karmas, what was the necessity of bringing God in between? Therefore, it is futile to imagine that God created this world. The existence of the universe is due to Atmas and Karmas only and even though Atmas and Karmas have been in existence from eternity there is an end of this universe for the Atma which has become void of Karmas due to righteous deeds and such an Atma becomes a Paramatma.

VII

JAIN LAYMAN

To observe the Sadhu Dharma (duties of a Jain Ascetic) is indeed extremely difficult and rare souls only dare to observe it. Therefore, for other souls, who are unable to practise the Sadhudharma, another path is shown and it is known as Shravaka Dharma (duties of a layman).

Samyaktva (Right perception)

Samyaktva means right perception, right faith or right belief. In other words, implicit faith in the words of the Paramatma, the belief of godhood in the real deity, the belief that "the real guru (a master) only is my guru" and the belief that the true religion is my religion." this is what is called Samyaktva.

(1) Belief in the real deity. — Only that soul which is free from the evils of attachment and aversion etc, which is omniscient,

which is adored by the three worlds, which propounds the true tatvas (principles) and who has conquered all the internal foes (Arihanta) is the real deity.

(2) Belief in the real guru (master) that is only that individual who strictly observes the five great vratas (vows) consisting of non-violence etc. and who faithfully preaches the principles of religion propounded by the Omniscient Lord is the real guru.

(3) Religion is defined as that which holds up those who are treading along the wrong path and are going down and down in the lower strata of existence. This religion has all pervading friendliness and mercy (daya) as its basis. To believe that the religion propounded by the omniscient Loard only is the true religion is the essence of this belief.

(4) Twelve vows of a Layman

The twelve vows of a layman consist of (1 to 5) five anuvratas (vows of a smaller category) (6 to 8) three gunavratas (vows which purify the attributes of a soul) and (9 to 12) four shikshavratas (vows which admonish the soul).

ओ श्रीकैलाससागरसूरि ज्ञानमन्तिष्ठ
कार्यसंग्रह भेट ता

I. Vow of abstention from gross injury:

Laymen are unable to refrain from committing some injury (Himsa) to immobile living beings (sthavara Jivas) such as plants, creepers, trees etc. In fact it is impossible for them to practise ahimsa (non violence) to the fullest extent. But they are able to shun himsa to some extent. As such, the first vow is taken thus: "I shalln't inflict any injury on any mobile living beings consciously or with an intent to do so." Layman must in every act of theirs, keep proper vigilence whereby no or even least injury is inflicted on immobile living beings (Sthavar Jivas such as earth, water, fire, air and vegetable as their bodies).

II. Vow of Abstention from uttering gross falsehood:

Though it may not be possible for laymen to completely abstain from uttering falsehood, they must necessarily avoid at least such falsehood as could give a shock to others. By this vow one has to abstain from giving false evidence, preparing or uttering false documents, giving false advice or making statements amounting to a breach of trust or indulging in such other utterances resulting in injury to others.

III. Vow of absetention from gross larceny:

Laymen may not be able to completely avoid acts of larceny (that is acts of unlawful taking away or stealing of another's goods without permission). But they must not commit acts of pickpocketing, misappropriation, conversion, breaking of locks, keeping false weights and measures, dacoity, robbery, breaches of custom rules, deceit, cheating and such other types of thefts. By this vow acts like the above are to be avoided.

IV. Vows of abstenttion from gross unchastity or sexual relations:

It is not possible for laymen to lead a life of complete celibacy. However, they must not have sexual relations with any females other than their own wives and be contented. Even then they should lead a life of complete celibacy with their wives and that also should be restricted to for some days every month.

V. Vow of limiting of acquisitions and possessions:

To keep restraint over possessions, he should not aim at hoarding of wealth, grain, houses etc. beyond his needs. He must limit

them and if there is an excess he must use the same in charity.

VI. Vow of limiting one's sphere of activity:

By this vow a laymen is enjoined to determine the boundaries of the spheres of his activities in all the ten directions (north, east, west, and south; north-east, north-west, south-west and south east, and up above in the sky and down below the earth level) and he is not to go beyond them in any event and is to confine himself within these limits.

VII. Vow of limiting of the articles used for consumption and enjoyment :

A layman ought to put a limit to articles he has to use as for example he should take a vow to this effect : "In the course of the day, I shall not use more than a certain number of articles for myself." For this vow, fourteen types of rules are laid down by the scriptures. One should not indulge into sinful acts and particularly those acts which involve himsa (violence or injury) should be shunned.

VIII. Vow of abstent from futile acts of aimless indulgence :

One should not meditate or think of evil

things. By evil thoughts, the Atma acquires bad and lowly existence in the next birth. He should never give sinful or harmful advice to others, should not manufacture weapons of war, should not indulge in any talks without a purpose.

IX. Vow of doing "Samayik" every day :

This vow known as Samayikvrata consists in observing equanimity of mind at least for 48 minutes every day to keep the mind in perfect tranquility. This vow enjoins one to engross oneself in meditation of the Paramatma, to read and study books dealing in the development of soul and to spend time in highly religious thinking after forgetting all affairs of business and other activities.

X. Vow of Deshavagashika :

By this vow, a layman has to abstain from all wordly activities atleast for one day in a year and perform at least ten samayikas together with penances

XI. Vow of Poshadha-Vrata :

A layman not able to become an ascetic by renouncing the world once for all, must observe this poshadha-vrata at least for one

day in a year for the purpose of educating himself in asceticism. In other words by this vow one has to impose upon restrictions and engross himself in eruditional meditation after renouncing everything at least for twelve hours or twenty four hours.

XII. Vow of Atithisamvibhaga :

At least once a year observe a poshadha with a fast of twenty four hours without even taking any water and the next day to observe the Ekashana Varta (vow of taking food only once in the whole day) when he should invite the Gurumaharaj and if the Gurumaharaj is not available to substitute a co-religionist in place of the Gurumaharaj and to do the same.

In this way whoever is able to observe the twelve vratas, should necessarily observe them. Those who are unable to observe all the twelve vows may keep as many vows from these as they can observe. Any person who observes even one vow is called a Vratadhar Jaina. Those who cannot observe even one vow should faithfully perform puja (worship) of the Paramatma every day, pay obeisance to the Guru, abstain from consuming food or drink prohibited as unconsumable or from taking food at night,

read good books, work for the upliftment of the poor and the miserable, give things in charity, do meditation like samayika and Pratikarmana, do penances and indulge in meditation and enchant "Namaskara Mahamantra." Lastly even if one is not able to do anything at all, he who has full faith in the teachings of Jineshwardeva can also be called a Jain.

A soul performing duties as stated above gradually lessens the burden of karmas, attains better existence and eventually enters into a kingdom of eternal joy and happiness.

VIII

SYADVADA

The principles of Jain philosophy are impressed by the theory of Syadvada. In other words every principle of Jain philosophy is considered in the light of syadvada.

The world Syadvada is composed of two words 'Syat' and Vada. In this the word Syat means 'in a sense' or 'from a certain standpoint (Apeksha) and the word Vada points at 'Principle' or school. Therefore, Syadvada is also called Apekshavada.

One thing from one stand point or point of view appears to be of a certain type while from another stand point or another point of view the same thing appears to be of a different type. Therefore, to comprehend the full aspect of a thing one must take into account several stand points or several points of view. This being the belief of Syadvada, it is sometimes also known as "Anekantavada" as well (i. e. that

school of thought which takes into account more than one point of view).

To understand the true nature of Syadvada, Apekshavada or Anekantavada one must properly follow the two parables viz. (1) The other side of the shield and (2) The story of Blind men and the Elephant.

(1) **The other side of the shield :** In a compound on the outskirts of a village there was a statute erected in honour of one of its heroes. It had a sword in one hand and shield in the other. One side of this shield was gilded with silver while its other side was gilded with gold.

Now two unknown persons came their each from the opposite direction and began expressing their views.

One of them said "This is a very beautiful statute but even more then that this shield gilded with silver excels in beauty."

Hearing this the other said "The shield is not gilded with silver, it is gilded with gold, please look at it properly."

Upon this the first person was surprised. He scrutinised the shield very minutely, and stated" Surely, this shield is gilded with silver

only. There is not the slightest indication of gold therein."

At once the next man shouted out, "You seem to be blind inspite of your eyes otherwise how do you find the shield which has a gilt of gold on it as gilded with silver?"

Thus a quarrel ensued between them and they almost came to a fight. By this time a wise man from the village happened to come there. He said "Both of you are fighting in vain. This shield is gilded with silver and is also-gilded with gold. Therefore, it is no use accusing each other of falsehood. Let both of you just exchange your places and see the other side of the shield. You will at once follow me then."

Both of them accordingly did so, realised their error and apologised to each other for fighting falsely.

(2) Blind men and the Elephant :
 Once upon a time a royal retinue was stopping at a village sarai to spend their afternoon. The villagefolk knowing of it came there for sightseeing. Amongst them were six blind men. All of them had heard a lot about elephant but none had ever been able to see one. They therefore, requested its care-taker to allow them,

to touch the elephant so that they may be able to make out what the elephant could be like. They were permitted to do so. Therefore, each of them began feeling the elephant. The first amongst them happened to come across its ears, so he stated that the elephant was like a husk-weeding tool (Supada which is very similar in shape to an elephant's ear). The other caught hold of its trunk and stated that to him it appeared like a big wooden pestle. The third who came across the tusks stated "To me it looks like a big windpipe." The fourth touched the legs and said "To me it looks like a big pillar." The fifth felt the stomach and said "To me it appears like a water-bag." The sixth had the tail in his hand and said "To me it looks like a broom."

Thus each of these blind men thought that his version was right and others were wrong. Each began to allege that he only was right and accused others of falsehood, and began fighting amongst themselves.

The caretaker of the elephant was all this time attentively following the talk of the blind men. He now came near them and began to say "Gentlemen ! why are you quarrelling amongst

yourselves. None of you has ever seen the elephant fully. Each one of you has merely seen one limb of the elephant and from that data only you have started giving your surmises about the whole elephant. This is therefore, the cause of your quarrel. I am however, seeing the elephant every day and so I can tell you, that this elephant is not only like a supada but is also like a wooden pestle, and like a windpipe, a pillar, a water bag and like a broom. So saying he explained the whole position to them. Therefrom all these blind men became silent and departed.

By these parables, one thing certainly becomes clear that the same thing can be examined from different stand points or points of view and any description of a thing would be true from one standpoint but from this it cannot mean that the other points of view cannot be right. From the above it follows that to comprehend the real nature of anything one must pay due regard to all points of view.

Viewing things in this light, one will have to admit that everything in this world involves endless points of views and has endless characteristics. Let us make it more clear by an

instance. One person is known as "Arya" from the standpoint of territory; or as "Vaishya" from the standpoint of Varna; or as 'Oshwal' from the standpoint of his sub-caste or say "Nagori" from the standpoint of the village, or as 'son' from the point of view of the father or as 'father' from the point of the son or as 'husband' from the standpoint of the wife and as 'brother' from the point of view of his sister. In this way, from various standpoints, it is possible to have different characteristics in one and the same thing. Any one of such standpoints to which one has to resort for expounding a thing is called Naya (standpoint). In Naya, there is only partial truth, but in denying other characteristics that statement could result in falsehood.

Suppose that there is an elderly person of 75 and he has a son aged 45 and the latter has a son aged 15. Now if the son who is 45 is only addressed as 'father' this form of address will result in falsehood because from the standpoint of his 75 years old father he is also a son. Now if that 45 years old man is only styled a 'son', that too would be wrong because from the standpoint of his 15 year old son he is also a father.

Syadvada if properly understood reveals the true nature of a thing. What is the nature of this world? How many things have existed therein? What are their attributes? etc. Perfect solution of all such querries is obtained by Syadvada.

The highest and best Savants of the world bow their heads in respect to syadvada and announce at the top of their voice "This Syadvada is an unprecedented gift of the Jain Religion to the world. If its secret is properly understood, all false schools of philosophy would end and the earnest desires for universal brotherhood will shine to the fullest extent.

IX

SIX-SUBSTANCES

The six dravyas (Fundamental substances) according to the Jain Philosophy are (1) Dharmastikaya (2) Adharmastikaya (3) Akashastikaya (4) Pudgalastikaya (5) Jeevastikaya and (6) Addhasamaya or Kala.

(1) **Dharmastikaya** : That which helps the movement of Jivas (living beings) and Pudgala (matter) is defined as "Dharma." The reason why it is called 'Astikaya' is that it exists in a composite form Pradeshas (occupational space). Asti denotes pradesha and Kaya means composite form. A fish has the capacity to swim and has also a desire to move. But without the presence of its instrumental medium viz water it cannot stir. In the same way, that substance which is instrumental and helpful in the motion of animate and inanimate objects is known as Dharmastikaya (Medium of motion).

(2) **Adharmastikaya** : That which helps

animate and inanimate objects in coming to rest or in other words which helps them in their inertia is called 'Adharma.' It also is an astikaya. Bhikshus (those who take alms) make up their mind to go to a place where there is free distribution of alms, they are not forcibly taken to that place. But because of the instrumental cause viz. free distribution of food, the Bhikshus themselves go there and stay there. Similarly a tired traveller takes shelter under a tree and rests there. In this, the cool shade of the tree is the cause. In the same way, Adharmastikaya is instrumental and helpful to animate and inanimate objects in coming to rest or becoming inert.

(3) **Akashastikaya:** The main characteristic of this dravya is to give space to other dravyas to exist therein. Even though Akasha (space) is not visible as such to eyes, it can be visualised by its attribute of comprising other things. Space apertaining 'loka' (live universe) is called 'Lokakasha' and that apertaining 'Aloka' (void universe) is called Alokakasha. This division of Akasha into Loka and Aloka is attributable to dharma and Adharma only. The space above, below and all around us, where the aforesaid

two dravyas-dharma and adharma exist is called Loka and the space outside the sphere of Loka is called Aloka. The activity of Jeeva (soul) and Pudgala (matter) has been possible by the joint action of Dharma and Adharma only. In the space called Aloka there is no existence of these substances. Dharma and Adharma, there does not exist any soul or even minutest of matter in that region and no soul or matter can go there from loka. The reason is the absence of the two principles which assist motion and inertia. Space in expanse is endless (ananta), in other words there is no finality to it. It is infinite.

(4) **Pudgalastikaya :** Matter : To get filled i.e. combined and to get worn out i.e. to get separated this is the characteristic nature of the substance called Pudgala (matter). Some portion of matter is perceptible while some can only be visualised by inference. A pot, mat, plank of wood, palace, carriage etc. are gross forms of matter because all these things are perceptible. Besides such objects there are in existence very very subtle forms of matter which can be visualised by inference only. For example, without atoms or other still very very minute portions of matter, a molecule or a large portion of matter cannot be formed. Sound, light, heat

shade, sunshine, darkness etc. are subtle forms of matter only.

(5) **Jeevastikaya** : Jeeva or soul : That which has got the characteristic of consciousness is called Jeeva. A corpse has no such perception or feeling that "I am happy" or "I am miserable" because the conscious soul is absent there. A scythe is an instrument of cutting but the instrument and the cutter are two distinct things separate from each other. One sees by means of a lamp but the lamp and the seer are distinct and separate. Similarly by means of senses (indriyas) form, taste etc. are seen or felt. But the senses and the entity are different from each other. Jeeva, Atma or Soul is neither white nor black nor yellow. In fact it has no colour. Therefore, we are unable to see it but its existence can be established by inferences (anumanapramana).

(6) **Kala** : Time : This is a highly minute perception existing in Adhi dweepa (the section of the universe where there is human existence). It is indivisible and exists in the form of one moment and such moment after moment marches on one after the other. So it does not deserve the name of Astikaya. We find that trees of

a particular species undergo certain changes according to season and time. This shows the controlling faculty of time. "The age of this child is more" or "the age of that student is less." How can such facts exist without the aid of 'time'? Therefore, the existence of time is easily comprehensible and is without any doubt.

The whole structure of the universe is dependant only on these six dravyas, (substances) observed by the Jain philosophy. Even the modern scientists have begun to believe that it is the soul and matter only which are the real independent substances which are subjected to motion or inertia but therein they are helped by the existence of some motive force or realities like 'Dharmastikaya' or 'Adharmastikaya'. We have given a very brief account of six dravyas here. Its full treatment would require an independent treatise by itself. Therefore, out of fear of prolixity and want of sufficient space in such a booklet we have been very concise and short.

X

PENANCES.

The penances of the Jains are world famous. Fasts observed by the Jains are very hard and difficult to undergo. During such fasts, one has to abstain from food of all kinds and even fruits, sweets nay even orange juice, butter milk or tea etc. are not taken whether in day time or night. Penances are undertaken for the restraint of senses. For the purification of soul, Jains subject themselves to such penances very willingly for months together. Such penances if observed according to the rules also purify one's physique. They destroy bad Karmas. Antaraya Karma (obstructionist Karma) are annihilated and one acquires the best of materials of very tye. Thousands of lives are protected by such penances and therefore there is mercy also ingrained in them. By penances, religion advances, sins decrease, happiness increases and misery is lessened, wealth and

riches rise and poverty disappears and atma becomes resplendent in its strength and aura. For these reasons every one must observe and undergo such penances according to his capacity.

People other than Jains spend their holy days in enjoyment and pleasure, entirely forgetting themselves and letting themselves loose without any restraint or control. In contrast to these, the peculiar importance or greatness of the holy days of the Jains lies in this. They teach one self-restraint, austerities, selflessness, magnanimity and controlled conduct of life. Each one of the holy days of the Jains has an unprecedental educative value and increases one's knowledge.

XI.

KNOWLEDGE AND CONDUCT.

The Jain philosophy ordains ; 'knowledge by itself cannot bring liberation (Moksha) nor can mere conduct do so. Knowledge alone is lame, conduct alone is blind.'

A chariot can only move by means of two wheels, a man can come over a difficult water-way by means of his two hands. In the same way a soul also attains liberation (Moksha) only by means of right knowledge and right conduct. A man in a village may know the road to the town but by mere knowledge he cannot reach the town. He has to put that knowledge into action by doing the act of travelling and then only he can reach his destination. By mere knowledge of cooking, one's appetite is not appeased. He has to do the cooking by going through the whole process of lighting the stove, of collecting the materials, of preparing the food and even thereafter of doing

the act of eating and then only his hunger is satisfied. In the same way, soul can attain final Salvation (Moksha) only by first acquiring the right knowledge and thereafter by observing the right conduct in accordance with the rules laid down and practically becoming one with it.

The soul has accumulated Karmas in the past by ignorance and false conduct. To destroy these Karmas both right knowledge and right conduct are essential.

XII.

NOCTURNAL MEALS.

By the Jain scriptures, nocturnal meals are particularly tabooed. By taking food at night, small as well as big living beings (Sukshma and Badara Jeevas) that is many a living being get killed. By the sunset and in the beginning of the twilight, the darkness spreads. At that time innumerable microscopically small lives begin to hover about in the firmament, and they are invisible even under the most powerful searchlight. We may be able to see some others by our naked eye even. All these are destroyed by taking food at night. You will be convinced of it, by observing the condition of an open lamp in the morning. Some ponus-creatures also sometime get into the food at night and this results in deaths of many. It is also wellknown that louse in food causes the disease of dropsy, ant if eaten spoils the brain at times even to madness, Spider gives leprosy.

and if in food some sharp pointed thorn like things get in by chance, they create considerable trouble and at times death even may result. In such a state of things it can be well understood, how useful the avoidance of food at night can be from the point of view of health and physical well being.

Just as a labourer needs rest after work so also does the stomach need rest.

XIII

MODERN SCIENCE.

Now a days science is making rapid progress. People are struck with wonder at its quick march. But if one coolly and patiently ponders over, he will find that the so called progress has resulted in nothing but destruction.

It is said our sages and rishies of yore knew all these things but they without disclosing them, only delineated the beautiful path of the advancement of soul. What was the reason for that ? They definitely knew that by the new inventions of the science of matter there will be terrible destruction, degeneration of the soul, wanton annihilation of innocent life, waste of money and loss of precious time..

It is now evident that in a single experiment of an atom bomb, thousands of innocent lives are lost and lacs and crores of rupees are spent away in manufacturing it. One country prepares an atom bomb. So another must also

make one. Not a penny is realised back from it. It only fosters destruction and nourishes animosity. By such inventions the world is not in the least a gainer. The savings from such things, if spent for the upliftment of the poor and the afflicted it will result for the good of millions. It is necessary that people must follow such tracks.

The machine age has rendered thousands unemployed. The man today has become poor, indigent and impotent. This result is due to the machine age of today. Increase in the means of better living has only resulted in misery and loss of peace to a large extent. In the past how happy and rich was our country ? What an amount of peace there was ? Today we hear the echoes of fear all around. There is unrest in the world. But this is not yet fully realised by the people.

Thousands of years ago, there was no use of machine as we have today nor did we have such inventions or such means yet it is doubtlessly correct that our great sages of the past had seen and known by their superhuman knowledge, all that is discovered or invented today by the modern science.

In our scriptures, there were references to airoplanes (vimanas) flying in the air. When these things were read by us, we used to say that all those things were humbug and idle talks. But when actually the airoplanes were seen flying we came to know that the statements in our scriptures were entirely true.

When Shri. Jagdish Chandra Bose proved to the Western world with the help of scientific apparatus that trees, plants, creepers have life, and experience pleasure, pain, expansion or contraction, the outside world began to believe that there was life in the vegetable kingdom. But in the old manuscripts of the Jain Shastras, all these things had been explained in full.

Years before Shri. Jagdish Chandra Bose speaking to an audience in Germany had stated "That what I have proved before you today viz that vegetable has life, is not new, I am only stating what our great men of the past the Jain Acharyas had stated before". and in support of it he had cited Acharanga sutra and Jivabhigamasutra (the two scriptures of the Jaina).

That there was life in water, that vegetables

had life, potency of sound, radio, atom bomb-photography and many such other things which existed in our shastras of old, are now put before the world by means of science.

Modern scientific knowledge not yet complete and therefore, fresh and new researches are still carried on every day and the scientists have to change their views on and often.

a great blunder to rely upon persons with such incomplete and truncated knowledge ?

Captain Scorsby has with the help of a very powerful microscope shown that there are thirty six thousand four hundred and fifty (36,450) living organisms in one drop of water. Our teachers have taught us that in addition to the moving organisms there are innumerable immobile or stagnant organisms also in a single drop of water. But how can this come within the ken of our limited knowledge ?

Modern doctors also have been propounding that in a small space of the size of a pea there are innumerable T. B. germs. While the omni-scient had declared that there is an infinite number of lives in the space of the size of even a needle point. What a wonderful knowledge they possessed ! They had no need of any instru-

ment or apparatus to know that. They could tell that by their omniscient knowledge.

Formerly the scientists were of the view that in the space of the point of a needle there could remain hundreds of ultimate atoms, but now the same scientists by means of very powerful microscopes state that in the same space even millions of such ultimate atoms can remain. But our omniscient saints have stated that in the same space of a needle's point infinitely infinite number of ultimate atoms and lives etc. can exist. Jain scriptures point out that the entire space is studded with minute organisms or lives. The same proposition is now accepted by the modern scientists. The scientists have also discovered that the smallest organism in "thexus" and in spite of a lac of such organisms taking their seat on a needle point there is no overcrowding and they sit there at ease.

As the scientists are inventing better and improved instruments and apparatus they go on advancing in their researches and modify their former conclusions every now and then. This is also unproper. How can an imperfect person state perfect things? From this, readers will understand what an error it would be to believe in an imperfect thing as perfect.

आ. श्रीकैलाससागरसूरि ज्ञानमन्दिप
श्रीमहावीर जैन आराधना केन्द्र
कोवा (गांधीनगर) पि. ३८२००९ ६६

Why does not a man believe in perfect things as perfect and in adoring them? We cannot follow this. The only reason one can assign for it may be that he has yet to wander in the cycle of births and rebirths in this samsar (universe) and it is only because of this that he believes wrong as right and right as wrong.

Our great saints were full of perfect knowledge. They themselves were perfect and therefore, there was no necessity for them to resort to speculative thing or to do any material research. These omniscient saints by means of their perfect knowledge and perception have spoken about all the mobile and the immobile world.

It is for this very reson that we should have implicit trust and faith in Lord Shree Jineshwardev who was omniscient, possessing infinite knowledge, rather than believing in the modern scientists, who are imperfect.

How can a student of research by his research say that this earth is round? Persons, who have imperfect knowledge talking about perfection, would be considered lunatics.

Then how can we rely upon incomplete and imperfect persons? One never can tell when his principles will be reversed.

In the same way, there is no substance in their talks that sun is steady and the moon and the earth are moving. Ask them why the polar star in the north is steady ;and fixed in its position ? If the earth is moving the polar star also must appear moving to us. But the polar star is steady in the north. So all such talks are imaginary and concocted.

The siddhanta remains the same at all times. It cannot be reversed at any time. The Siddhanta is ordained by the omniscient—Paramatma and it is therefore, immutable.

Jain Religion has no beginning

It is now well known throughout the world that Jainism is not a branch of Buddhism. Buddhism originated from the pupil of Shri Parshavanath the twenty third teerthankar of the Jains.

In "Dhammapada" a Buddhist scripture we find benedictory verses in praise of twenty four Teerthankaras of the Jainas commencing from Shri Rishabhdeva and ending with Shree Mahaveera. By this also one can understand that Jainism was in vogue even before Buddhism came into existence.

Some say that Bhagwan Mahaveera was the founder of Jainism. But this is absolutely incorrect. Twenty three Teerthankars existed before Bhagwan Mahaveer flourished. In their times also Jainism flourished and before that also Jainism existed.

Teerthankaras who appear from time to time

do not do anything new. They by their extra-ordinary perception and knowledge bring the fundamental principles into light again. They preach them, propound them and also spread them. Therefore, it is wrong to say that the religion started with them.

Purana, Smritis, Trikurala etc. which are scriptures of the non-Jains also contain reference to Shri Rishabhadeva and other Teerthankaras. By this also we can follow that Jainism is a very ancient religion.

Jain Dharma is not a branch of Hindu Dharma. This is now proved and established by historians. This fact is also proved by the opinions of various learned men published herein at the end of the book.

XV

Some Views of the Great Men of the World

We give below the views of some of the western scholars and Indian Leaders on Jainism.

“What will be the condition of the Indian Sanskrit literature if the contributions of the Jains are removed? The more I study the Jain literature the more happy and wonderstruck I am.”

—Dr. Hertel, Germany.

“In conclusion let me assert my conviction that Jainism is an original system, quite distinct and independent from all others; and that therefore it is of great importance for the study of philosophical thought and religious life in ancient India.”

—Dr. Hermann Jacobi.

“Jainism is of a very high order. Its important teachings are based upon science. The more the scientific knowledge advances the more the Jain teachings will be proved.”

—L. P. Tessitori, Italy.

" Jainism is really neither Hinduism nor Vedic dharma. It contributes to the advancement of Indian culture and study of Indian philosophy."

—Prime Minister Jawaharlal Nehru.

The beginning of Jainism and its history are much older than the Smruti Shashtras and their commentaries. Jainism is completely different from Hinduism and independent of it.

—The late Sri Kumaraswami Sashtri,
Chief Justice of the Madras High Court.

" George Bernard Shaw in his conversation with Mr. Devadas Gandhi expressed his view that the Jain teachings were appealing to him much and that he wished to be born after death in a Jain family. Due to the influence of Jainism he was always taking pure food free from meat, diet and liquors."

—George Bernard Shaw.

" Jainism has contributed to the world the sublime doctrine of Ahimsa. No other religion has emphasised the importance of Ahimsa and carried its practice to the extent that Jainism has done. Jainism deserves to become the universal religion because of its Ahimsa doctrine."

—President Dr. Rajendra Prasad.

"Lofty ideas and high ascetic practices are

found in Jainism. It is impossible to know the beginning of Jainism."

—Major General Forlong

"In Rigveda there is a mantra dedicated to Bhagawan Rishabha. 'Rishabham masamananam sapatnanam Vishasahihantanam satrunam dadhi Virajagopitam Gavam 101-21-26.

Jainism is existing from very early times because its antiquity is known from such vedic savings as 'Arham idam dayase visvamayam.'

—Professor Virupaksha M. A. Vedatirtha.

"The first poet of the Kannada language was a Jain. The credit of writing the ancient and the best literary works goes to the Jains."

—R. B. Narasimhacharya.

"From modern historical researches we come to know that long before Brahmanism developed into Hindu dharma Jainism was prevalent in this country."

—Justice Ranglekar, Bombay High Court.

"We are reminded of the antiquity of Jainism when we study the things obtained from the excavations at Mohan-jo-dero, ancient inscriptions, caves and many ancient ruins.

Jainism began when this world began. I am

of the opinion that Jainism is much older than the vedic darshana."

—Swami Rammisraji Shastri.

Professor Sanskrit College, Benaras.

"There is nothing wonderful in my saying that Jainism was in existence long before the Vedas were composed."

—Dr. S. Radhakrishnan,
Vice-President.

"The Jain Sadhu leads a life which is praised by all. He practises the vratas and the rites strictly and shows to the world the way one has to go in order to realise the atma. Even the life of a Jain householder is so faultless that India should be proud of him."

—Dr. Satischandra
Vidya Bhushan, M. A., Ph. D.

"We learn from Sashtras and commentaries the Jainism is existing from beginningless time. This fact is indisputable and free from difference of opinion. There is much historical evidence on this point."

—Lokamanya Bala Gangadhar Tilak.

"In the field of history, Jain history is the most useful of all for the world. It is very helpful to those who write histories and to those

who study the old inscriptions and other moun-
ments."

—Dr. Satischandra
Vidya Bhushan, M. A. Ph. D.

"The right of welcoming the delegates of the universal peace organisation belongs to the Jains only. Because Ahimsa alone can contribute to the establishment of universal peace. And this Ahimsa doctrine was preached to the world by the great Tirthankaras, who were the propounders of Jainism. Therefore who else except the followers of Bhagwan Parsvanath and Mahavira can preach universal peace?"

—Dr. Radha Vinodpal.

"The Jains have written great masterpieces only for the benefit of the world."

—Dr. Hertel

"In the western countries, committing of himsa is a common place thing. They are not at all disturbed in mind when they find men torturing men. Jainism is really a unique religion in as much as it preaches that all living beings should be protected and Ahimsa should be practised in every day life. The Jains are very particular that no injury is done to any form of life when they eat, drink or walk or

do any other action. This kind of mercy we do not see in any other religion.

—An American Lady in her speech delivered in Delhi on 4—5—1953.

“ I say with conviction that the doctrine for which the name of Lord Mahavira is glorified nowadays is the doctrine of Ahimsa. If anyone has practised to the fullest extent and propagated most the doctrine of Ahimsa, it was Lord Mahavira.”

—Mahatma Gandhi:

“ Mahavira proclaimed in India that religion is a reality and not a mere social convention. It is really true that Salvation cannot be had by merely observing external ceremonies. Religion cannot make any difference between man and man.”

—Dr. Robindranath Tagore:

“ The term Jain stands for self control and Ahimsa. Where there is Ahimsa the feeling of hatred cannot remain. It is the duty of the Jains to propagate the doctrine of Ahimsa throughout the world.”

—Sardar Vallabhbhai Patel:

“ I am not rama. I have no desire for material things. Like Jina I want to establish peace within myself.”

—Yoga Vasishta, Ch. 15, Sloka 8:
the saying of Rama).

“O Arhan ! you are equipped with the arrow of *vasluswarupa*, the law of teaching and the ornaments of the four infinite qualities. O Arhan ! you have attained the omniscient knowledge in which the entire universe is reflected. O Arhan ! You are protecting all the Jeevas in the world. O ! The destroyer of kama (Lust) ! There is no strong person equal to you.”

—Yajur Veda, Chapter 19, Mantra 14.

“ Hindu culture is a part of Indian culture. Jain and Buddhist cultures are also Indian. They are not (parts of) Hindu culture.”

—Prime Minister Jawaharlal Nehru
(Discovery of India)

“ Bhagawan Mahavira taught Jainism again. He was the twentyfourth avatara (incarnation). Before him there were twenty three avatars such as Rishabha. Nemi, Parsva etc., They also propagated Jainism. In this manner there was Jainism existing even before these twenty-three avatars. From this the antiquity of Jainism is established.”

—Lokamanya Bala Gangadar Tilak.

“ The Emperor Asoka propagated Jainism as far as Kashmir.”

—Abul Fasal,
(A gem in Akbar's Court).

"Taking any place in India as the centre—if you draw a circle with a radius of ten miles—you are sure to find some Jain remains in it."

—An eminent Archaeologist

"Sri Sankaracharya has done injustice to this system (of Syadvada) by not understanding it properly. Many learned scholars after him also subscribed to his views. It is to be understood that the great Maharishi thought it unnecessary to see the original works on this system (otherwise he would not have misunderstood Jainism)."

—Professor Phanibhushan Adhikari,
Hindu University, Benares.

XVI

The Most Miraculous Benedi- ctory Hymn (Navakara Mantra)

Namo Arihantanam.

Namo Sidhanam.

Namo Ayariyanam.

Namo Uvajhhayanam.

Namo Ioe Savvasahunam.

Eso Pancha Namukkaro,

Savva Pavappanasano,

Mangalam cha Savvesim.

Padhamam Havai Mangalam.

As written above the navakar Mantra consists of nine padas. This Navakara Mantra is the essence of fourteen Poorvas. (Religious books) This mantra is unimaginably miraculous. By this Mantra, even devas and asuras get attracted; all desires are fulfilled even better than by chintamani Ratna, Kalpa Vriksha or Kamadhenu; obstacles and calamities go away; even troubles are overcome; and good luck comes in

the midst of misery. By constant meditation of this mahamantra, even the most baneful of Karmas are destroyed; all kinds of sins are annihilated; happiness, supernatural powers and spiritual attainments are gained in this world as well as the next; dense and deeprooted(NIKACHIT) Karmas are destroyed; sins acquired during several births ceare to exist. Fetters of births and death are broken; the soul thus saved from the miseries of evil births and freed from Karmas becomes pure, spotless and chaste. By chanting this mantra at the dawn, the whole day passes happily. By remembering this at the time of death, the soul is likely to acquire a better position in the next incarnation. Howsoever, our description of its divine excellence may be it will always be wanting in words. Even by chanting only one letter of this mantra with oneness of mind, word, body the dire Karmas acquired during innumerable years get destroyed. Chant this mantra more and more, get absorbed in and become one with it. Do keep on uttering it incessantly, while walking, lying down, standing or sitting, do always remember it, but do this without a desire for any return, and your salvation is in sight.

In this, we have the praise of the Highest

DELISTED

दा. दृ. श. केवा

दि... souls (Siddhas) who have completely realised all the natural and inherent qualities of the soul and of those qualified persons who are on their way to realization. This mantra comprises an adoration of qualities. It does not envisage and is far away from the narrow conception of worship of any single individual. The most exalted and elegant padas (aphorisms) existing in the world for achieving the progressive development of the soul are, all of them, expounded in this mantra. Therefore, this Mahamantra is capable, in an even and impartial way, of invoking welfare on all and making every one happy.

आ श्रीकंतासागरसूरि ज्ञानमन्त्र
ज्ञारा सुप्रभ भेट ता ४०

